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FRANCE—ITS RELATIONS TO ROMANISM, AND THE IMPORTANCE OF ITS EVANGELIZATION.

It is now generally conceded by all intelligent Protestants, that the Church of Rome is the great hindrance to the spread of the Gospel. Wherever the Papacy exists, and whithersoever it sends forth its emissaries, it interposes the most formidable obstacle to the progress of spiritual Christianity and religious liberty. This system of error and superstition not only deprives the people under its iron rule of the Word of God, and all the blessings of evangelical truth and freedom, it subjects all Protestants whom it can reach and control, by means of despotic and irresponsible governments, to the restraints and shackles of a most cruel and oppressive intolerance. The Protestant missionary in Asia, Europe, Africa, America—in the islands of the sea—everywhere finds this monstrous mystery of iniquity to be the chief barrier in the way of the onward march of the Gospel. So long, then, as the "Man of Sin" holds the nations under his sway, the progress of pure Christianity is powerfully impeded.

This gigantic obstacle must be overcome before the Gospel can diffuse its influence, the Word of God have free course and be glorified, and divine truth accomplish its predicted triumphs over the nations. And the question is, "How can Protestant Christendom most effectually meet and master this mighty foe?" In looking over the world, where can we find the agency which in human judgment is best fitted by its position and peculiar endowments to check the progress of the Papacy, and exert a reforming influence on the subjects of the church of Rome? We think that we find such an agency providentially prepared, and now at work in France, in the revived and aggressive Christianity of our Protestant brethren in that nation. The great Head of the church has preserved in that land, consecrated by the martyr's blood, a remnant which may prove the most effective agency in the world for the spiritual regeneration of Europe, and the deliverance of enslaved millions from the thraldom of Antichrist. It was France which chiefly aided in the establishment of the Papacy; France has inflicted on Popedom its deadliest wounds; and it is to this nation that

we are to look for the spiritual forces that will ultimately work its entire overthrow.

When we consider the past and present history of France—its relations to Romanism on the one hand, and to Protestant Christianity on the other; when we notice, also, the peculiarities of the French people, and mark what has been done in that land within the last half century, we believe that we are fully justified in the confident expectation that the land of Calvin and of Pascal will yet become a mighty instrument in thwarting the designs of the adversary, and in advancing the kingdom of Christ among the subjects of the Papacy. The Gallican church has never been as submissive to the Roman Pontiff as other provinces of the Roman See. There has always been, and is now, on the part of some of her clergy, a degree of resistance to the demands and dogmas of the Vatican; and among the thirty millions of nominal Romanists in that kingdom, there are vast numbers who have no faith whatever in the mockeries and mummeries of Rome, and who would heartily rejoice in its downfall. While great multidudes are thus infidel, the masses are held in subjection to the church of Rome by the force of ignorance and prejudice, by the power of custom and prescription, and by the presence and influence of an energetic and intriguing priesthood, everywhere and by every means seeking to hold them in bondage. But among these priest-ridden millions, there are multitudes now yearning for light and liberty. They are willing to receive the Word of God. They are accessible to the instructions of Protestant pastors, colporteurs, and teachers. Forty years ago there were only four evangelical Protestant ministers in France; but now there are twelve hundred places of Protestant worship. Notwithstanding all the grievous oppression to which the Protestants in France are subjected, they are making remarkable progress in the work of evangelization, and in many places are exhibiting a zeal and a faith worthy of their Huguenotic ancestry.

When we regard the character and spirit of the men who are now laboring among the French-speaking populations of Europe, in France, Switzerland and Belgium—when we consider the zeal and intelligence, the generous self-denial and unswerving steadfastness, and the large and comprehensive views of such men as the Monods, De Pressensé, Grandpierre, Bridel, De Felice, Vinet, Merle D'Aubigne, Gaussen, and many others of like character, who have been raised up and trained under a severe discipline for the work of God in western Europe, of whom the greater part are now living and stamping the impress of their ardent piety on the hearts of the French; we see how the materials are preparing for a large increase and diffusion of evangelical light among the millions of France. The laborers in this part of the Lord's vineyard are now toiling under great disadvantages. They are deprived to a great extent of the freedom of the press, of worship, and of instruction; and yet they pursue their toils with unremitting ardor, and are looking forward with cheerful hope to a brighter future for their country. The evangelical ministers of France have a deep and growing sympathy with their Protestant

brethren in England and America. They have constant intercourse with us through the periodical press and other channels of communication. They look to us, more than to any other people, to aid them in their labors and struggles ; and cheered by our sympathy and succor, they are striving to secure for their countrymen the religious blessings which the more favored portions of Christendom enjoy.

Among the men who are now working for the spiritual good of France, are many converted Roman Catholics. They have been brought out of the darkness and bondage of Roman superstition, and are the children of the light and the freemen of the Lord. These men understand the devices of the adversary. They are valiant for the truth, and make efficient missionaries of the cross. The missionaries that France has sent forth, both Roman Catholic and Protestant, have generally been distinguished for their burning zeal and steadfast devotion. There is something in the French character which imparts to the piety of Christians in that country a peculiar grace and unction, and gives to them a decided advantage in some respects over others. The Frenchman has a practical tact, and a versatility and pliability about him, which enables him to do a great deal with small means. He can live, where others would starve. He has the happy faculty of adjusting himself to circumstances, of economizing his resources, and of adapting means to ends. He is withal fervent and diligent, self-denying, cheerful, and courageous in his work. The French Christian has all the elements of a good and skillful laborer in the Lord's vineyard. When the truth once takes hold of his heart and conscience, he carries out his convictions to their practical results, in the face of danger and of death. Such are the characteristics of the men whom God in his providence is now employing to work for his cause in France ; and their labors tend directly and with more potency and effect, than those of any other body of Christians, to weaken the Papacy, and check the progress of Romanism.

The Protestants of France have also the best facilities for attacking and undermining the Papacy. France is the stronghold of the Roman apostacy. While Rome is the seat of its ecclesiastical power, Lyons is the centre of its pecuniary influence. This is the point to which flows all the money for propagating its dogmas and institutions. In the year 1857, $838,500 were received at Lyons, and distributed by the Roman Propaganda. Of this amount, nearly two-thirds ($516,705) was raised in France ; while the city of Rome contributed only $6,400, and the Papal States $8,200. This statement clearly shows that France is the main support of the Papacy. But in view of the power and wealth of France, and the number of adherents to the Roman church in that kingdom, this stronghold is weak, and growing weaker every year. It is like the fig-tree with the first ripe figs. If it be shaken, they will fall into the mouth of the eater. A late writer from Europe says : "It is conjectured that Louis Napoleon is about to break with the Ultramontanes of France. There is no doubt that he is disgusted and weary of the state of affairs in Rome, and that if he could feel secure enough, he would shake off the Pope and his allies to-

morrow." The actual state of affairs indicates that the relations between the Emperor and the Pope are not very amicable and stable; and if a rupture between his Holiness and Louis Napoleon should take place, if Romanism should be deprived of the patronage it has hitherto received from the Government, and the hard oppression under which the Protestants of France have so long suffered should be withdrawn, we have every reason to believe that our brethren in that country would, with God's blessing, do more for the destruction of Popery than any other men on the globe.

The time seems auspicious for labor in that important field. The majority of the people are weary of Papal tyranny and taxation, and the way is open to strike the most effectual blows on this enormous system of error and iniquity. Every dollar that we give to aid our Protestant brethren in France, goes so far to weaken the power and check the progress of the "Man of Sin." Every effort which they put forth contributes most effectually to destroy his influence. Had they more abundant means, even under all their present disabilities they could do far more than they have done to bring the people of France to the knowledge of the truth.

The providence of God seems most clearly to summon the friends of Christ in this country to come up "to the help of the Lord against the mighty," by strengthening the hands and cheering the hearts of our brethren in Europe. God has a people there, not only in France, Belgium, and Switzerland, but also in Sardinia, Bohemia, and Hungary. He is greatly reviving his work in Sweden, and causing his Gospel to yield fruit in Northern Germany, and at other points on the continent. The day seems to be dawning when another reformation will raise the churches of Christ in Europe out of the depths of their bondage, and Zion, long oppressed, shall rise from the dust, and go forth, "fair as the moon, clear as the sun, and terrible as an army with banners."

Let the churches of Christ in America awaken to the calls and the claims of Protestant churches in France, and engage with fraternal sympathy in helping them liberally in this good and sublime work. We are largely indebted to France—to the Huguenot exiles and the French patriots. They have done and suffered much for our religious and civil freedom; and let us now, in the time of their need, give them the benefit of our prayers and generous benefactions. By so doing, we help forward the work of our Redeemer's kingdom at a point where it is most needed, where there is great prospect of glorious success, and where, too, the labor will contribute most mightily to weaken and destroy the Roman Antichrist, which all true Protestants confess to be the most formidable foe on the globe to the cause of humanity, of freedom, and of true godliness.

THE PAPAL OLIVE BRANCH.

"*However, we have ceased to war upon a system which the great majority of our citizens seem to approve.*"

So the *Freeman's Journal* of this city of the 18th of December last, reports Archbishop Hughes as saying in regard to the Public School question, in

a sermon which he preached the Sunday previous in St. Patrick's Cathedral. We take it, therefore, that in preaching he *emphasized* this sentence strongly, (for the italics are his,) so that his audience were made distinctly to mark it; and in printing, he designed to attract the attention of the public to it with such *intensity* that it would not be soon forgotten. Few men in the land have done so much to embarrass and break down the school system, and to expel the Bible from the schools, as he; and it is very agreeable now to hear from him, (not so much from him as an individual, but as a representative person,) that he has "ceased to war" upon the school system.

It would have added not a little to our gratification, as well as have changed the aspect of the matter considerably, if this assurance had come to the public a little earlier. It was given to his people in the cathedral on the Sunday next following the election held in this city for school officers, and to the public still later, after the Bible-in-the-school question had been triumphantly settled in the affirmative, notwithstanding all the efforts made by Papists, and others in sympathy with them, to defeat it. But "better late than never," perhaps, and we are disposed to be charitable, however others may be inclined to make abatements from the merits of the act, and insinuate that it is but a *ruse de guerre*, or at best, a deed of necessity.

True, the American nation is Protestant, with Protestant feelings strongly impressed upon them, notwithstanding the absurd sayings, of late, of a few Papal writers to the contrary, and they hold the Bible in very high esteem. A war, therefore, with their millions just now, to put down their Bible, Sabbath, or any of the institutions or principles of evangelical Christianity, would be not only hopeless, but probably in the long run quite uncomfortable to those who waged it, when the people should once come fairly to understand what was going on, as they did at the last school election. In view of these circumstances, *discretion*, not to say necessity, (and "discretion is the better part of valor,") we think would dictate to the Archbishop, and all whom he represents who had taken attitudes of hostility, promptly to issue such a declaration, and even to clothe it in italics as has been done.

We accept the proclamation. We mark its statement and its *emphatic* manner, and will wait to see what time will bring forth in regard to it. We cannot but observe, however, that it is given in language confined to the past tense, and therefore that it makes no promise for the future. That may not be entirely satisfactory to those familiar with Jesuit tactics, though the majority of readers will probably understand it to mean an unconditional and *permanent* abandonment of opposition to our school system, and also regard it as an important step toward the restoration of proper feelings among our citizens, who, by reason of the long-continued and *unreasonable* warfare against it, had been somewhat alienated.

We will go as far as we can, and in common with the masses of our countrymen hope for the best, though we confess that our confidence in the cessation of hostility to our schools and our Bible, *totally* and *for ever*, does not rise to the character of assurance, nor can it so long as the present Pope's "encyclical letter" of the 8th

of December, 1849, remains unrevoked and in power. The language of that document, addressed to the Romish Prelates and published in this country early in 1850, is very strong against the Bible and the schools, and in urging the Bishops to a vigorous and unyielding opposition to them, and to an effort to mould everything here in these regards to the Papal pattern. After lamenting the evils of the press, the Pope says:

"Still more, making use of the Bible Societies already condemned by the Holy See: They do not hesitate to spread holy Bibles, translated into a vulgar tongue, (without seeing if they conformed to the rules of the church,) profoundly altered, and rendered into a bad sense. With unheard of audacity, and under a false pretext of religion, they recommend the reading of them to the faithful. You, in your wisdom, venerable brothers, perfectly understand with what vigilance and solicitude you ought to labor, that the faithful may fly with horror from this poisonous reading, and that they may remember that no man supported by his own prudence can arrogate to himself the right, and have the presumption, to interpret the Scriptures otherwise than our Holy Mother interprets them. . . . . Use all care, employ all your influence, make all efforts, in order that in those schools the students may be in everything conformed to the rule of Catholic doctrine, ... that there be used in the schools no books but those which are exempt from all suspicion of error. Warn those who have the charge of souls to be your religious co-operators, in all that relates to the schools, for your persons. Let them be entrusted only to masters and mistresses of approved faithfulness; and that, for the purpose of teaching the elements of the Christian faith to young persons, there be only used the books approved by the Holy See. Make the greatest efforts, employ every means, struggle with an unshaken constancy, and display a continual vigilance in everything that concerns the schools, the instruction and education of children, and the young persons of both sexes."

It will be perceived from the foregoing extract, that the war waged upon the Bible and the school system by the Papal priesthood in the country has been on their part in obedience to that authority to which they have bound themselves by the solemnity of ordination vows—an authority which they regard as the highest that is known on earth,—and which is the last they would willingly offend. They have acted in accordance with commands from Rome—from the supreme Pontiff; and, from the language of the last sentence in the above quotation, we infer that on the part of Pio Nono and his cabinet there is no intention of authorising any cessation of hostilities. Mark the expression: "Make the greatest efforts, employ every means, *struggle with unshaken constancy—display a continual vigilance.*" To us this does not look like intending to abandon the enterprise, nor as though the conduct of a subaltern would be approved who, in good faith, in the midst of Protestants and in the hearing of Papists, suiting the action to the word, should say he had "ceased to war" the warfare appointed him. It looks exactly in the opposite direction. It evidently contemplates a life-long controversy—a war that is to terminate only with an absolute victory or total defeat.

But the Archbishop says: "*We have ceased to war with a system which the majority of our citizens seem to approve.*"

We accept the statement, as we have already said, and will look to

see what the future will bring forth. And if the "encyclical" shall be withdrawn, or if not withdrawn, if the Archbishop, his suffragans and all under his control, shall repudiate the authority of the Vatican in this matter, and seek to promote harmony and peace in our land, and to build up our institutions which aim to diffuse the lights of science and literature through the nation, we shall be among the foremost to rejoice, and thank them for their praiseworthy action.

There are other things in the sermon of considerable interest, on which we had purposed to offer a few remarks; but our space is nearly filled, and we must close with merely expressing our regret that after the show of deference to the popular will which the Archbishop makes, in connection with the saying, "*we have ceased to war*," etc. he should seek to make the impression on his audience and others that the Romanists had been treated with injustice in the matter of the public schools. Such an act is extremely unworthy, because extremely unjust. Romanists have had as free access to the schools as any others, and a larger use of them than Protestants, in proportion to the amount of support which they have rendered.

SIGNS OF PROGRESS—THE SOCIETY OF ST. FRANCOIS DE SALES.

More than a year ago, prominent Roman Catholics in France, with the sanction of the Archbishop of Paris, formed a Society bearing the name of St. Francois de Sales, and professedly placed it under the patronage of that so-called Romish saint. Its object was to arrest the progress of Protestantism within the empire, and to maintain the position and interests of Romanism. Of the measures to be employed for the accomplishment of the end in view, we advised our readers several months since. They are of the most exceptionable kind, and consist largely in defaming Protestants and Protestantism, that both it and they may be everywhere, and by all classes, held in abhorrence.

The Society, like every other evil agency, has effected something in its way, and, in many places, rendered the operations of evangelical laborers, both lay and clerical, more difficult and dangerous than before. But truth is apt at length to prevail, and even in France, where Rome has had her own way so long, the people, in many districts, are now beginning to see through her schemes, and to stand in doubt of her. As a natural consequence, many fall off from her in disgust, and, on inquiry, they find in a pure Christianity, which the evangelical missionaries offer to them, just what they need, and they become Protestants, notwithstanding the civil disabilities to which, on account of their conversion, they are liable to be subjected.

Converts from Romanism to Christ are constantly multiplying in France, as the interesting communications from that country, which appear in another column of this number, show. But stronger presumptive evidence that, *in the judgment of Romanists*, "the good word of the king-

dom" has taken root and spread extensively, giving promise of an abundant harvest, could not well be given, than flows from the existence of the Society alluded to, and the efforts put forth to work it. If the Gospel were not making progress, such measures on the part of the priests to check it would not be employed. Let us then take courage, and by our sympathy, prayers, and alms, encourage our brethren, who, amidst much reproach, are laboring so successfully. These very persons who compose this Society need the sympathies and prayers of God's people, and may (we hope they will) be converted to Christ and be saved.

The first anniversary of this Society was held in Paris on Thursday, the second day of December last. The President, Monseigneur de Segur, Prelate of the Household of the Pope, and dignitary of the Imperial Chapter, recently elevated to the post of Proto-Notary Apostolic, preached upon the occasion to a crowded congregation, from the words :—

"I have fought a good fight—I have kept the faith."—2 Tim. 4 : 7.

The preacher made no concealment of his hostility to evangelical religion, nor of his desire to arouse the same spirit in his hearers ; nor did he hesitate to classify Protestants indiscriminately with the basest of characters, as appears from the synopsis of the sermon which we take from the *London Beacon and Christian Times*, of the 8th of December last. We give it a place here, that our readers may see the spirit of Romanism—its extreme hatred of the Gospel and of good men, and learn to sympathize with their brethren, who, for the sake of the Gospel, are constrained to pass through the ordeal which is here not darkly shadowed forth as awaiting all who come within its grasp. The preacher said :—

"The warfare was between the Lord of creation, Jesus, his angels, saints, and Christians, his Roman Catholic church with its visible head, the Pope, on one side, and 'the first of created beings after the Holy Virgin, namely, Lucifer the revolted archangel, his demons, hypocrites, infidels, heretics, with all his emissaries, without a visible head, on the other. The devil fought hard, by bloody persecutions under the Roman Emperors, by intellectual errors, by the invasion of the barbarians and of Mahomet, by the pride of Christian princes against Jesus and his Papacy, by corruption in the church but in every conflict he was conquered. At length arose Luther, Calvin, and others—those wretches! *(ces miserables!)* who succeeded so well that half Europe was lost to the church, with whom remained an imperceptible handful of the faithful. But Protestantism was falling into ruin, when Satan called up Voltaire, Rousseau, and in their train, the Revolution, which is still going on. This word revolution is not a political, but an essentially religious word. The Revolution, with its chiefs, unites all the wicked, all the Protestant sects, everything not Catholic, against the enemy, and this appellation of enemy they give to the Pope, to the clergy, to Catholicism, to Jesus Christ! They spread bad books, bad journals, bad discourses; they open houses against God, and dare to raise the cross upon them, and call them evangelical and Christian! The Association of Saint Francois de Sales has been formed to fight the good fight for Jesus against all these; it is blessed by the Pope, sanctioned by the Archbishop of Paris, and under the patronage of Saint Francois de Sales; it is formed for the preservation of the faith within, just as the Propaganda is for the spreading of the faith without. Its efforts are more than ever necessary. Satan is

agitating all the countries around us—Italy, Belgium, Spain, Savoy, by the invasions of Protestantism—that is, the religious destruction of those countries. Now he is attacking France. Two months ago the different Protestant sects met, from France, America, England, Germany, Sweden, and voted five millions for the invasion of Paris—diabolical project!! 'Let us get Paris, and France is ours!' cried they. Now let us prevent them; and, surrounded and invaded as we are, do not let us fear, for has not Jesus said, 'Fear not, little flock?' Five millions in the hands of demons will do but little, but five thousands in Catholic hands would do much, We have received 72,000 francs during the year, and all are spent. From all sides come urgent requests for schools, for books, for aiding poor priests surrounded by infidels and heretics, obliged for lack of schools to leave their little ones in Protestant hands! With 200f. we were able to send two missionary priests into districts almost entirely Protestant, in the diocese of Poitiers. Our wish is to do the same for all the Faubourgs of Paris: hitherto our funds have only allowed us to 'evangelize' one. Oh how much good 50,000f. worth of good books would do!'

"The sermon wound up with a vehement exhortation to fight for Jesus under his Popes, Bishops, and Priests, to give money, to distribute books, and to pray."

Besides this kind of public preaching on the part of men in place and power, libelous books and pamphlets are gratuitously circulated by the Society. The following paragraphs may serve as a specimen of the contents of the publications issued. They purport to be the language of a person who for a season associated himself with Protestants, but was returning to the Roman Catholic Church. It aims to make conversions to Protestantism appear to be wholly false and mercenary—the Protestant ministers great hypocrites and deceivers—in fact, the very worst kind of men. But it will not do. The truth progresses, notwithstanding these ultra and wicked measures. But here are the paragraphs, viz:—

"I must confess, dear minister, that it costs me much to separate from you and your largesses; yet if your reply (to my letters) does not quiet my conscience, I must, for I have a soul to save. But in that case what an idea you will give of yourself! You will be looked upon as a conscience-monger. I am sure you read with horror of the bargain between the Jews and Judas. 'How much will you have for betraying your master?' said they, 'Thirty pence;' and the bargain was struck. Will it not be said that you do the same thing, when, taking advantage of poverty, you go from house to house, carrying a portion of the enormous sums you receive from the London and Geneva Bible Societies, and saying to poor folks like me, 'How much will you take for your conscience and your soul?' And these souls are sold to you for a few pieces of bread. Notwithstanding the ardent zeal which appears to burn in you, would you believe that evil tongues venture to declare that were it not for the 25,000 francs which you receive every year, you would be a Catholic? At night, when you indulge in intimate conversation with your wife, I fancy I see you laugh as at a clever trick, when you have filched from the Catholic religion some poor fellow like myself, who perhaps wanted bread or coals. 'Oh what a capital day's work!' you say. And then taking up your pen with a solemn air, you write to your correspondents that the work is advancing, and that you must have new chapels, and above all, a little more money. . . . . .

"I seriously set myself to study the Protestant religion, to know its origin, its progress and doctrine. I found out that it had for founders none other than thieves and unclean drunkards; that its progress was

effected by pillage and devastation; that its doctrine is a perpetual contradiction; that while unceasingly speaking of the Gospel, its ministers do not even believe the Gospel!"

When a religion by its natural workings brings forth such fruits, can any reasonable minds doubt concerning its *nature*, or its *claim to Christianity*? It would seem that they could not, for it is so unlike the fruits of the Gospel. But this is a fruit of Romanism.

FOREIGN FIELD.

ST. DOMINGO.

Additions to the churches—Mr. Wentworth, the English consul—his death—funeral sermon—another requested and preached—about to set out on a missionary tour—labors of the helpers—good news from all the stations—books not received—the Empress not friendly to religion—small-pox—death of two infants—Romish priests refuse to take for their services anything but Spanish money, etc.—All Saints' Day but little regarded by the merchants—encouraging news from the Spanish part of the island, etc., etc.

"CAPE HAYTIEN, Nov. 5th, 1858.

"REV. DR. FAIRCHILD.

"DEAR SIR:—I hope sincerely that this will find you in perfect health and happiness.

"Since I wrote you, we have had two seasons of receiving additions to our body—the first on the 1st Sunday in October, when three were added, and baptism and the sacrament of the supper were administered with the most happy effect. The manner of proceeding was as usual: that is, the baptism was early in the morning, and then the 'communion,' and then preaching at night. This time preaching was by myself. The baptized were, the director of the 'notables' of Plaisance and his wife, whom I married the evening previous; also, the daughter of the Deacon Alie, fifteen years of age.

"The second was on the last Sunday in October. Then I baptized four men, one of this city, two of Dondon, and one of Raphael, son of a member of that church. This last occasion was particularly interesting, several members of the other churches being present. The proceedings were, of course, in the same order as before, and the preaching was by myself again.

"Mr. Frederic Wentworth, the English consul of this city, would have been of great use to us, and I was on the point of naming him to you, when bad health obliged him to embark for Europe by the way of the United States. But he was taken with fever, and died on board, six days out of port. His widow is a 'Haïtienne,' whom he has left with six children, two of whom are at school in England. She desired me to perform the funeral services, which I did at the English consulate. Those present were so much interested in the discourse delivered on that occasion, that they begged of me to deliver another at the same place, on the same subject. This I did to a large audience of the most respectable people of the city,—generals and others,—together with a large number of the most particularly devoted Roman Catholics of this place. The discourse was very long. At the end of it, the whole assembly, bathed in tears, together with the devotees, men and women, most reverently and devoutly knelt down with me to pray to the God of heaven. If I did not see abundant profit growing out of these discourses I should not have spoken of them here. The widow herself and another woman appear to be truly converted: she was with us on our last communion occasion, with her little children, and the Italian doctor of medicine, (of

whom I spoke to you long ago,) and others. The poor lady was affected to tears.

"And now I must go on the long-intended journey through the land, if I can. But another baptism for the 1st of December, unless it be put off, will be in my way; as also is my health, which is much broken by the long, hot summer; and yet I must go if I can. Since I wrote, Chéri has returned from a great tour, and Innocent from two voyages to Plaisance, where another church is rapidly forming under the most happy auspices. Maret has also been twice to Port au Prince with his vessel, and is ever active in the service of his Master. In his last voyage he was instrumental in the conversion of Dédée, of the Catholic (so called) church at Pt. de Paix. From that place, and all the different stations, I have the most gratifying letters that our work is progressing. In this city (Cape Haytien) we hope to see excellent things.

"The books you sent to Port au Prince have not even to this moment come to hand, and I need them beyond all you can think.

"Mr. Fouquet is so much occupied now with his military command, that he can do but little for the church at Raphael. In the meantime the Empress desires to stop, if she can, the work of God there, and break down the influence of the poor girl, Iouberine, the daughter of General Ioubert of that place, who can do much for it.

"The Empress is a great enemy to God and his people; but I think that Iouberine will get the better of her at Raphaël, for you know that Fouquet commands there. Indeed, the Gospel is already triumphant at that place.

"The small-pox has been bad there and killed some, among whom was an infant of the church. One other infant also of the church is dead at Dondon. Charles Valiere cannot now go from the Cape, because he helps me to preach and to do everything else. He is much persecuted because his old chapel (Roman) is come to naught, and no one will look at it any more.

"As soon as I come back from Raphaël, Dondon, etc. I shall write for the school furniture of which you spoke to me.

"The priests will hardly take any other than Spanish money now for their various 'merchandize,' such as 'souls of men,' etc. Especially they now say that children baptized with the WEAK MONEY of Hayti will all go to hell. They are trying to build at Raphael and here, but their buildings I think will come to nothing. One strong 'sign' of this time is that the merchants all did business on the fête of 'all souls,' in spite of thundering publications to the contrary by a whole regiment of troops, who went throughout the city with much music, and drumming, and arms, and long papers of orders in their hands, to make all the merchants close up. They *pretended* to close up, but all of them still did business, notwithstanding all these orders.

"I have received good letters out of the Spanish part of this island very recently, and from Port de Plate also.

"Nearly every soul of my people in Hayti are natives of the island. This is very far from being the case with the other missionaries. Their people are nearly all foreigners.

"I cannot think what Christians, especially Christian *ministers*, want with *Saint* or *St.* attached to names. For my part I will none of it.

"The coffee crop is now ripe, and coming in largely.

"I have just paid the house-rent, and the lease for three years is out and I must take another house.

"May the God of heaven bless the labors of your most valuable Society in all lands, and fill with joy the hearts of all its conductors, is the prayer of

Yours in the Gospel,

"ARTHUR WARING D'ESSEN."

FRANCE.

EVANGELICAL CHURCH OF LYONS.

The following letter from the pen of the Rev. C. A. Cordes, one of the pastors of the church at Lyons, shows a most encouraging state of spiritual activity and prosperity on the part of its members. Surrounded on all sides by Papal communicants and hostile influences, greatly in the minority as to numbers, and subjected to various annoyances from the enemies of a pure Christianity,—their faith, zeal, fidelity, and love to the cause of the Redeemer seem not merely to remain unshaken, but constantly to increase. Were their pecuniary resources equal to their Christian graces, and such as to enable them to enter and occupy to advantage the places gradually opening before them and inviting their efforts, we should anticipate the happiest results. The work of evangelization is growing upon their hands, and we trust that there will be manifested by the friends of the Gospel in our country a lively sympathy with them, and a readiness to aid in sustaining the expenses of the work in which they are engaged.

The church at Lyons is making vigorous efforts for self-support, and enduring self-denials in order to advance the cause of the Redeemer, which few churches in our land of religious liberty and national prosperity have ever made or suffered in connection with the maintenance and extension of religion in the world. But notwithstanding those efforts and acts of self-denial, that church seems likely to suffer a considerable deficiency in its treasury, and unless relieved by the co-operation of brethren from abroad, the good work in which it is engaged must be checked and its usefulness much abridged. We earnestly hope that it may not be subjected to such a calamity, and that the advances which the truth has made in that interesting city and vicinity—the place of its locality and the head-quarters, too, of the Romish Propaganda for France, and to a great extent for the world—may not be sacrificed for the want of Protestant sympathy and support. We should be happy to increase our aid at that point, and will do so if the friends of the cause will give us the means.

Letter.

Anniversary of Evangelical Alliance—numerously attended—annual meeting of Young Men's Christian Union well attended—similar Unions springing up in various countries of Europe—seventy or eighty such in France—special lectures associated with their meetings—Rev. Messrs. Coulin, Eymar, and Monod—Dr. Monod's narrative of his visit to America—revival scenes, etc.—different branches of Christian labor advancing, notwithstanding threats—a family leaving the Church of Rome—persecutions—a case or two stated—nine persons admitted to the church, and others waiting an opportunity to join—the work among the military doing well.

"Lyons, Nov. 11, 1858.

"Rev. E. R. Fairchild, D. D., N. Y.

"We have just been celebrating our anniversary festival of the Evangelical Alliance, favored by a numerous attendance of Christian friends of various denominations, gathered together from a considerable number of places, and from different countries.

"The evening preceding the anniversary, the *Young Men's Christian Union* held their annual meeting, amidst an audience completely filling (and to overflow) our new chapel, and greatly interested in the proceedings of the evening, and that notwithstanding their great simplicity—nay, perhaps in a measure on account of it. The President for the time being is the teacher of our boys' school, a pious, intelligent young man;

the members are young men chiefly belonging to the humbler classes of society. The report stated the privilege of our young friends belonging to a general Union, which, although not counting a great number of years, as yet, was already spreading its ramifications over a great portion of the world—*America*, *Great Britain*, *Holland*, *Belgium*, *Switzerland*, *France*, in which latter country from seventy to eighty Unions are existing.

"Our young friends have now begun to hold their meetings three times a week, instead of twice, as last year; besides which, the sittings are about to be enriched by special lectures on important and instructive subjects, such as—Young People and Christianity; The Light of the Gospel at Lyons, from the First Ages to the Present Day; The Person of the Lord Jesus, according to his own testimony in the Scriptures, etc.

"The report terminated with a warm-hearted appeal to young men to join themselves to the Union; and we have had the satisfaction of inscribing *three* new attendants, Lyonese, *one* from Arabia, besides *two new members*, Lyonese, and *one* an American. A most impressive sermon was delivered on the occasion (from John, 21:15-19) by the Rev. Mr. Coulin, just from Geneva, who had come for that purpose, a young Christian man himself.

"These interesting proceedings proved, under the blessing of God, a happy preparation for the Festival of the Alliance, the first day of which was consecrated, besides prayer, and praise, and fraternal intercourse, to special communication on the subject of brotherly love. The Rev. Mr. Eymar, from Geneva, powerfully insisted on some of the elements by which brotherly love is excited and nourished; principally mutual respect, charitable and judicious counsel and admonition, and conscientious submission to the faith of the Gospel. These wholesome indications, excellently stated, were listened to with marked attention by an auditory as large as that of the preceding evening.

"The following morning, after the solemn administration of the Lord's supper, a meeting was organized for the children of all our schools, whom the Rev. F. Monod, from Paris, had been invited to address; and this juvenile assembly, attended by a numerous body of parents and friends, proved most interesting, both from the manner in which Mr. M. and other ministers spoke to the children, and from the attention with which the speakers were listened to and in some cases their questions replied to.

"In the evening the great question of religious revivals was treated, a very remarkable address by Mr. Monod opening the proceedings. And here, again, as you will easily believe, America was not forgotten. The animated speaker, upheld and strengthened by the liveliest and most grateful recollections, easily and almost imperceptibly overcame the fatigue which his numerous preceding labors had laid on him, and rose from strength to strength as he unfolded the long and varied list of imposing scenes he had been privileged to witness and of happy impressions he had experienced. The *intensity* of the revival; its *extent* as to the amount of territory over which it has spread, as well as with regard to the various classes of society in which it had penetrated; its *spontaneousness*; its *duration*;—all connected with the solemn phenomenon was calculated deeply to affect the meeting, to which some had come from our Evangelization Stations on foot, starting at 3 o'clock in the cold and bleak morning; and when at last the aged Christian parent took courage to relate the choice and rich share it had pleased God to allot to himself and his dear family in this great revival, by the conversion of his beloved child, who, having left his home (to accompany his father) a young philosopher, had returned with him a new-born Christian, his faltering voice caused many a heart to throb and many an eye to weep with admiring gratitude.

Never since our chapel was opened for public worship have its walls resounded with louder strains of praise or more ardent prayer to God, nor with more thrilling appeals to men for Christian revival in this place as well as in our old Europe generally. May rich answers of peace and mercy be seen to follow!

"Mr. M. has not forgotten to relate, nor have the audience neglected to notice, the generous, continued, and almost universal exercise of hospitality of which he and his young companion have been the object during travels on land, and lake, and rivers in America, for many thousands of miles.

. . . . . "Our different branches of Christian labor are proceeding undisturbed, the threats held out against our Infant Asylum being apparently hushed. There are symptoms of enmity reviving against the cause at Saint Bel, excited unquestionably by the continued activity and increasing prosperity of the religious movement there—an entire family having recently left the Church of Rome for the Gospel, and remained unmoved at the exhortations of the priest—whilst at Lyons we have only some private and individual chicane to encounter. Thus in some instances momiers—as we are nicknamed amongst Roman Catholics here—cannot very easily find a lodging, because of the bigotry of landlords, or cannot dwell comfortably when they have obtained one. A respectable seamstress is at this moment suffering petty persecution on account of having changed religion, as real conversion is here called. Her Christian visits are looked upon with suspicion,—messages intercepted,—character calumniated, and the proprietor intimating to her that his house is not fit for sectarians and sects to take shelter in, she therefore must leave.

"In another house, a chamber has lately been most solemnly purged by a priest before it was reinhabited—a momier having occupied it before! ! !

"But, blessed be the Lord, the cause is not declining on that account, and we have been privileged, even yesterday, to pronounce the admission to the Lord's table of *nine* new-born Christian converts from the Roman Catholic church; *whilst a numerous body* are declaring their desire to join the same evangelical communion likewise.

"Evangelization among the military is maintained, and with profit to good numbers *known*; to how many *more*, will be made manifest hereafter. *Thousands* are brought into contact with the fountain of eternal happiness!

"Yours, my dear sir, respectfully and affectionately in the Lord,

"C. A. CORDES."

SWEDEN.

The kingdom of Sweden, which took a very prominent and effective part in the work of the Reformation, and became a staunch defender of Protestant faith and forms of worship against the corruptions and oppressions of the Papacy, has of late attracted much attention by reason of her acts of religious intolerance. What will be the issue of the struggle commenced in that kingdom between the people and the constituted authorities, on the subject of the free exercise of the rights of conscience and of worship, time alone can determine. The spirit of inquiry is aroused in the realm, and is daily widening its influence. The extreme measures of the Court of Stockholm, a few months ago, in relation to the six women who had ventured to join the Roman Catholics, (and of which our readers have been advised,) have not suppressed it, nor hindered others from withdrawing from the established church with a view to forming new relations.

Our excellent laborer, Mr. AHNFELT, (a layman and graduate of the university,) who for several years

past has been very useful as an itinerant missionary, has recently withdrawn from the establishment, and several persons in the town where he usually resides have imitated his example. Of the wisdom of this procedure on the part of Mr. Ahnfelt, at this time, we are not prepared to speak. It may have been for the best, yet fears are entertained by some, who are nearer the scene than ourselves, that it may preclude his future operations as a lay missionary.

We are glad to see (as the following letter from Mr. Rosenius shows us) that the people in various parts of Sweden are anxious to enjoy the labors of a spiritual and evangelical ministry. If that feeling shall prevail extensively—if the people shall continue to desire and to seek for spiritual guides, who, less mindful of outward forms than of the living power of the Gospel, will lead them to Christ and to the instructions which he gave, the difficulties which now embarrass that country will probably soon pass away. We earnestly desire to see religion reviving in Sweden, and, with that event, we shall confidently expect to see religious freedom prevail. We trust that in their prayers that land will not be forgotten by the friends of religious liberty, and an evangelical and pure Christianity. But we submit the letter of the Rev. Mr. Rosenius, of Stockholm, which we have recently received. It is as follows, viz :—

"Rev. Dr. Fairchild, New-York.

"Already—a month ago—I ought to have written, and wished to do so, but the cause of the delay has been the many accumulated duties which awaited me on my return from my journey to the west of Sweden. I thank God, however, for this journey; and it is not inconsistent with the subject of these lines to explain this my gratitude.

"The special object of my sojourn at the bathing-place of Marstrand, was to renew my strength, weakened by over-exertion, town air, and disease; and praised be God our heavenly Father, I have since my return felt quite young again. My heart has however rejoiced still more at some unlooked-for fruits of my journey. Partly from Marstrand, partly from Gothenburg and Norrkoping, in which last-mentioned towns I only preached the word of God a few days, I have had the most encouraging letters, which bear witness that the Lord has been pleased to bless this poor endeavor with the power of his Holy Spirit. You have, perhaps, already seen in the 'Evangelical Christendom,' a periodical published in London, the sensation caused in Marstrand, so that the authorities of the town would by force put a stop to our religious meetings. The principal cause of this was, that some of the most respected members of the town received the truth in power, so that they began to bear witness thereof in their own houses, by word and action, with an unconcealed anxiety about their souls. Among these were even the daughter of the Burgomaster of the town, and the wife of the physician of the place.

"There prevails a remarkable hunger and thirst after the Gospel on the western coast of our country. The serious clergymen there are of a certain stiff, moralizing school, who certainly lay a yoke on the shoulders of their hearers, but do not understand how to lead the heavy laden to the Savior—do not understand that just the foolishness of the preaching of the cross is the power of God to salvation. In such a place, however, the soil is plowed and prepared for the sowing of that seed which gives life.

"In Gothenburg I was invited by the clergyman of the Moravian congregation to preach the word in their place of worship. The Gospel was certainly not unknown there, but still I felt almost as

among hungry children. When I said to some souls seeking for salvation, and who asked my advice, that they might come to Jesus just as they were, with all their sins, before they had yet seen their efforts of amendment crowned with the wished-for success, they answered with exclamations of astonishment and a flood of tears; and soon fell to their Savior's feet, with the same happy results as the sinner whose case is recorded in the seventh chapter of Luke. It was to them as unheard-of news. They had believed that they first ought to find everything well and good within themselves, *before* they could flee to Jesus to ask full grace.

"But the most joyful accounts respecting the blessing of God on the sown seed of the word I have had from Norrkoping, a large town, where the hungry souls, at my arrival, had no one to feed them with the word of God but an engineer, who was there by chance. The great crowd during the two days of my stay also caused them, at last, to determine on procuring a larger house of prayer.

"Experiences like these during my journeys, and the uniformity of my usual engagements in Stockholm, where I have now worked for eighteen years, often draw me to different fields of labor. Here in Stockholm my time is mostly occupied, first, with private visits, and correspondence with troubled souls, who seek advice in various questions, which, especially in these times of movement and disunion in the country, are numerous and difficult; secondly, with meetings and assemblies; thirdly, in editing my little periodical, 'The Pietist,' and lastly, with preaching twice a week in the former 'English chapel.'

"The 'Pietist' is, however, the most important of my labors, and which most binds me to Stockholm. It ought not to be discontinued as long as it has readers, and is my only source of income excepting *your* friendly gift.

"While speaking of this, I must mention that since a hostile clergyman gave the taxing committee the false statement that I receive, through collections, a salary from my hearers, (and a great salary, 1,500 marc banco, about £125,) justice has not yet been done to me, although I have appealed to the authorities and offered a great reward to any one who has ever participated in any collection on my account; but the cause is still undecided. I am now taxed so, that I this year pay 336 Rd. Rmb. to the Government. It is thus my exertions are rewarded here. My reason for complaining to the authorities, was to take from them the false idea that I tax the people.

"But I have now spoken too much of myself: I should also say something about the labor of brother Ahnfeldt. 'The Evangelical Troubadour in Sweden' still sings, on the whole, the same eternally new song; but he has now began to touch a string which he before only tried and tuned in private. This string is the separation from the church. Brother Ahnfeldt has for several years had some scruples as to remaining in the established church, especially with regard to the sacraments; and the Norwegian clergyman Lammers, having now left the church and formed a congregation of his own, Ahnfeldt experienced such a feeling of sympathy, that he immediately went to Norway, became acquainted with Lammers, and last summer he brought this friend of his to Sweden, and with his assistance got some friends to join them in these their peculiar views, in the little town of Carlshamn, where Ahnfeldt usually dwells. Closely as Ahnfeldt and I have been and still are united in Christ and as to the great truths of faith, I have nevertheless been troubled and sorry on account of this step; fearing especially that he will thereby have placed a hindrance in the way of his most important activity, namely, that of converting souls to the Lord. I have often in brotherly love argued with him on this subject, and held up the example and teaching of Paul in 1 Cor. 9: 20, and the example of the Christian church at Jerusalem, (Acts, 21 : 20–26;) but he, on the con-

trary, insisted that one must begin by separation from the established church, in order to have her bonds broken. My opinion, however, is, that this will take place, at all events, when the time of the Lord arrives, without those whose duty it is to sing to the souls of men the song of Moses and the Lamb, raising obstacles against this *most important* work.

"This my fear has lately become stronger, since the King has now sanctioned the new conventicle statute, which enacts that the preaching of laymen shall be allowed only as long as they do not aim at separation from the established church; but in that case, a church council shall be empowered to forbid it.

"But, finally, it is my comfort that the great Shepherd, the Head of the church and the Bishop of our souls, lives and reigns, and leads everything to a good result. And with this I finish my letter. Pray for us! Love to the brethren! We thank God for your love, and pray God to bless you. Most affectionately yours, in love and gratitude,

"CARL O. ROSENIUS.

"STOCKHOLM, Nov. 27, 1858."

IRELAND.

This remarkable island is now in a state of intense excitement, caused by the existence of secret societies, and numerous assassinations which have occurred through their influence. The societies consist of Papists, and are regarded as but the "Ribbon" associations revived. Concerning this outbreak in the island, the *London Record* says:

"It is lamentable to reflect that the lesson which should have been learnt from the dealings of Providence seems to have been nearly lost upon the people. Neither the miseries of the famine, nor the prosperity which had well nigh obliterated the reminiscence of it, have left any adequate impressions behind. At the very moment when all seemed at rest, the 'small cloud' has arisen, and already the tempest appears to be about to burst over the land. Happily for ourselves, our consciences may be clear. It would be impossible for any province of the empire to have occupied more of the public attention than has latterly been bestowed upon Ireland. To pass over our efforts during the famine itself, not a season has elapsed without a vote of public money for the improvement or advancement of the country. The transfer of land is accomplished with a facility which, combining, as it does, expedition and economy, is the envy of all to whom it is not available. Funds have been lavished upon Ireland for the purposes of religion, of education, of agriculture, of public edifices. Prejudices have been consulted, requests attended to, principles too often sacrificed, in order to carry out what was termed a policy of conciliation. It seems that all has been in vain. The bounteous gifts of heaven, the hearty kindnesses of their fellow-men, are alike lost on these misguided fanatics; gifts are repaid with a curse, national subsidies by insult and sedition."

It is indeed trying to receive such returns for acts of kindness. But such is the spirit of Popery, that little else can be expected from it. It is gratifying, however, to know that much has been done for Ireland by Protestants—that much suffering has been relieved and ignorance removed, notwithstanding the efforts of the Roman priesthood to prevent it. Popery is not so strong in that island as it once was, and it is annually declining. And we can but hope that the judicious, prompt, and efficient action of the Government, through which several arrests had been made at the date of our last advices, will soon eradicate the evil, and restore confidence and safety to the people.

We have reports from our missions there, but for want of room they cannot appear in this number.

HOME FIELD.

KANKAKEE, ILLINOIS.

THE FRENCH ROMAN CATHOLIC SECEDERS.

Kankakee and its vicinity, in the state of Illinois, is the residence of the somewhat celebrated Rev. Mr. CHINIQUY (formerly Roman Catholic priest) and his followers, who a few years since withdrew from the Roman Catholic connection. They came into Illinois from Canada. They are more numerous than many suppose, and they have suffered far more from the hands of the Romish priesthood, and those under their influence, than the American people generally, or even our readers, imagine.

Indeed, to those who have not been familiar with Romish tactics, and the spirit of Popery, it perhaps would not occur that the change of religious belief and of ecclesiastical connection would be made the cause of hatred and of violent opposition. But few things, however, are followed with more severity and persistive intent to injure, on the part of Papists, than a withdrawal from connection with the Romish church. Of this we have many sad proofs, and "Father Chiniquy" and his colony form no exception to the general rule.

The following statement, from a reliable source, in regard to Mr. Chiniquy, his people, their trials, and present condition, will be read, we think, with interest. Having expressed his belief that the coming out of that people from Romish connections was by the ordering of Divine providence, and that things are occurring among them which can be attributed only to the life-giving grace of the Lord Jesus Christ, he says:

"Not less than one thousand French Canadian families have in disgust turned their backs to the Roman church, whose slaves they were from their infancy, and more than five hundred have sincerely embraced the truth as it is in Jesus. They are day and night searching the Scriptures, and they are constantly praising God, who has broken their chain and brought them to the light of the Gospel.

"But it is impossible to tell you all the trials through which Providence obliges them to pass, and the horror of the wilderness they have to cross to reach the promised land. 'They have to contend against the powers of darkness'—to fight day and night against many and formidable foes. You know the church of Rome has never been scrupulous in the means she used against her enemies, and she is still more immoral and unblushing than ever in the war she has raised against those people. Lately, the Bishops of Canada sent five priests to make a last effort to gain the ground they had lost among them. They entirely failed. Among the means employed to detach the public from Mr. Chiniquy, and to spread new divisions in the colony, was to publish the most abominable calumnies against his private character. They even went so far as to tell those whom they got into the 'confessional,' that he was a murderer, an adulterer, and that he had burned a church; and after they had spread these horrible things against him, they ventured openly to say: 'Well, let Mr. Chiniquy come forward and ask of us our proofs—we are ready to give them.'

"Mr. C. has thought it necessary, not through revenge, nor for his own sake, but for the honor of the Gospel, to oblige one of those 'reverened slanderers' to bring his proofs before a court of justice, or to make reparation for damages.

"The suit is now pending before the court of the city of Kankakee. But his enemies 'will move heaven and earth' to delay the suit, and retard the course of justice to him."

FROM MR. YOUNG, AN IRISH MISSIONARY IN NEW-YORK CITY.

The Missionary well received—time of special devotions with Roman Catholics—priests interfere with the children and the schools—children withdraw—return again, etc.—a festival for the children — addresses delivered — presents to the children, etc.—aggregate of labor, etc. etc.

"I feel happy to be able to say that I have been well received by the Romanists whom I have visited this month; for I expected to have met with much opposition from some of them, as you are aware this is the time of their 'religious devotions,' and when all the members are expected to attend on the 'confessional.'

"But this season has not been without some effect on our school. For some two or three weeks past, the most of the Romish children who attended my Bible-class drew away. They told me that their priests would not allow them to come to the school or read the Protestant Bible. I did not think it wise to press it on them, but I read it for them. The priest had warned all his people not to send their children to our school, or to the public schools. The Romanists are going to build a school-house in this part of the city, where they intend to give their children a free education; this, no doubt, is proposed in order to draw away the children from us. But some of the parents who have already withdrawn their children, have made to me a promise that they will send them again. Some of those children who had been withdrawn, remained away from our 'festival,' for fear of the priests, and also for fear that we should make 'Protestants' of them, as they call it. Some of their neighbors had labored with the parents, and warned them not to send their children to our school, for they said our object was to turn them from the true church and make 'heretics' of them.

"One man told me, a few days since, that he did not care for what his neighbors would say to the contrary, he would continue to send his children; and all that he felt sorry for, was that he could not spare the time for all of them to go, for their mother was dead and he needed their aid; but he said they should come in the afternoons. I think that if we could have our school-hours longer in the afternoons, we might be able to reach a class of Romish children who are similarly situated.

"The children and their parents seemed to be well pleased with our 'festival' which we held lately; they did not expect that we would hold so good a one. The gentlemen who addressed the children on the occasion, were the Rev. E. R. Fairchild, D. D., Rev. Mr. Rankin, and Mr. Conover. It was a very interesting time to me, and I hope it will be the means of raising up many friends to our cause. The children seemed gratified with what they had heard, and with the presents they received: each child was supplied with some cakes, candies, raisins, and a little book and handkerchief. Thanks to our kind friends who so liberally supplied us with the means of getting those things. We supplied about *one hundred and twenty* children, some of whom came in as we were about to close.

"I am sorry that more of our donors were not present on the occasion, as I am sure they would have felt deeply interested.

"The number of families I called on this month, for religious purposes, is 157; I have read the Scriptures on 15 occasions, and had prayers with 8 families; I have distributed 284 pages of tracts, and have supplied three Romish families with Bibles at their own request, and have lent to children and others 54 religious books from our library, and given away 269 religious papers that have been supplied to us from the Rev. Dr. Alexander's Sunday-school."

ITALIAN MISSION, NEW-YORK.

MR. P. MASSARD, MISSIONARY.

Mr. Massard, who labors a portion of his time in visiting the Italians in this city, and in holding meetings

with them for religious instruction, reading the Scriptures, and prayer, is encouraged in his work. Many who would otherwise have no one to "care for their souls," nor speak to them about the momentous subjects of salvation, and "the world to come," are through his instrumentality led to hear the Scriptures read or to read them themselves, and to attend Divine worship as conducted by himself, or by pastors in some of the evangelical churches around them. Most of those among whom he labors are of the humbler classes of society, and attached to the Roman Catholic, so called, church.

He has met with very decided opposition in some cases, stirred up by priestly influence, as he thinks, but in the vast majority of his visits he has been kindly received. Some, with whom he has labored, it is believed, have been converted to the Savior. In one of his reports he speaks of a room which had been used as a "gambling-room," now turned into a room for holding religious meetings in. He commenced Divine service in that room, all the gambling apparatus having been put away.

In the same report he speaks of 'two persons hopefully converted," "who have lately died." He also speaks of an interesting young Italian "awakened," and carefully examining the Bible every day, and inquiring what he "must do to be saved." For him he entertains strong hopes. He also speaks of another case, a woman, who had been very far from believing in Christ or leading a godly life, as having been "awakened," and led to feel the need of pardon and sanctification by the Spirit of God, and yet a short time since as enabled to receive the Lord Christ, and to rest on him for salvation. He says, subsequently, "I think there is reason to rejoice—some lost sheep have been found, and brought to the fold of our Lord and Savior."

In another report, received since the foregoing was written, Mr. Massard speaks of encouragement and also of trials in his labors. His meetings in private rooms with those who assemble for instruction, prayer, and praise, are represented as possessing a great degree of interest. The life-long custom of his countrymen, to rely upon outward acts of "penance," "prayers to saints and angels," "priestly absolution," and such like things, for salvation, renders it difficult for them to comprehend the spiritual worship revealed in the Scriptures, and to turn away from outward forms, as furnishing no assurance to the observer of them of the Divine approbation. But some are receiving the truths and rejecting the superstitious usages imposed by the "man of sin." Of these he says, "I have visited a number of my Italian friends, and am pleased at their joyful condition: I believe them to be lovers of the Lord Jesus Christ."

REPORT OF A MISSIONARY TO THE IRISH ROMANISTS IN AN EASTERN CITY.

The Divine presence with the Missionary —many of the people very ignorant, but hear attentively—a Bible given away—good results—wise men worshiped the Savior and not Mary—Romanist people dissatisfied with the priests' tyranny —Protestants waking up—spirit of love —three persons recommended to church fellowship—other converts—prospects cheering, etc.

"It is with feelings of pleasure that I report the labors of another month. The

Lord hath, according to his promise, been with me in striving to make known the way of salvation, through Jesus Christ alone, to the poor benighted Romanists in this place—the great majority of whom are in ignorance even of the theory of Bible truths, and consequently living 'far from God.' But I am happy to be enabled to say, some of them are being brought nigh by the light of the Gospel, as preached by your missionary. Instead of 'flying in a rage,' as they used to do when I talked to them about the errors of their religious system, they will now hear me patiently, and receive from me Tracts and copies of the Scriptures, and also come to hear me preach.

"At the almshouse, on Christmas-day, I gave a Bible to a man who was ignorant of its contents but anxious to receive it. On the Sabbath morning I found him reading his Bible aloud to a number of the inmates gathered around him. Many of them came to the meeting for worship. I read and preached to them about the 'wise men' who, when they found Jesus, with Mary his mother, worshiped *him*, and not her. I made some close, plain, and pointed remarks relative to the Romish system, and the folly of worshiping saints, which they could not misunderstand and to which they listened with great attention. I do believe the time is not far distant when these poor creatures will think for themselves.

"I have had opportunities lately of hearing the public opinion expressed here against the Papal powers on account of their late tyrannical actions, and the spirit exhibited in them against the truths of the Gospel. I feel thankful that Protestants are awakening from their lethargy. Some are indignant—others are more guarded and mild, and speak the sentiments and advocate the principles on which our Society is acting, viz: love and pity, and a determination to strive for the good of the people, by enlightening their minds through the Word of God. The work is of God and will prosper.

"Last month I gave letters of commendation to three persons who desired to unite with Christian churches. Two of the persons have been accepted, and the other I expect will be at the first sacramental occasion of the church to which she chooses to apply. These have been converted during their attendance at our mission. There are with us at our stations some more, consistent Christians, who choose to remain with us, where they received their first good impressions. Our meetings continue to be well attended, and a good interest is kept up in hearing the word preached even at week-night meetings. There is a good number of young persons interested in the lectures I am enabled to give. Upon the whole, things wear a promising and pleasing aspect.

"This month I have distributed 682 Tracts, 3 Bibles, and 12 Testaments; preached 17 times; made 303 family visits; conducted Sabbath-school 5 times; visited the sick, etc."

FROM AN ITINERANT MISSIONARY IN MASSACHUSETTS.

A tour to confirm the Papal converts in the faith—they appear well—case of H. C., converted some time ago—decided in her purposes and growing in grace—her experience as a Papist—tendency to infidelity—a case—Tom Paine read—confidence lost in Romanism—a case—Douay Bible, etc.—power of family religion on servants—Roman Catholics ignorant, etc. etc.

"Another month is numbered with the past, and, as in duty bound, I send you the report of my labors during the time. I have just passed over the country, confirming, *not the churches*, but endeavoring to strengthen and confirm in the faith of the Gospel those individuals who, during the last year, the Holy Ghost brought out of the darkness of Popery into its glorious light. Change of locality on the part of some prevented my finding them, but I am happy to say that I obtained a nearly satisfactory report of them all from pastors and brethren of the churches to which they united themselves; and in

relation to those with whom I had a personal interview, it gives me great satisfaction to assure you that not one of them has yet fallen away, but evince to me the most pleasing evidence that their progress is onward and upward. The following conversation with one of them I extract from my journal :—

November 16th.—Called on H— C—, who was converted last winter, and whose case I reported last spring. I am happy to be able to report pleasing progress since that time. She continues to give increasing evidence of her true conversion to God, is punctual in her attendance at Protestant meetings, is a member of the Sabbath-school, is intelligent and fond of reading, and is fast storing her mind with useful knowledge. She has pursued a decided, straight forward course, so that the Roman Catholics have ceased to persecute her. She said she first went to Protestant meetings with another Roman Catholic girl, just for speculation, not thinking she should be observed by the Roman Catholics; but they soon spied her out, and told her she would go to the *devil* if she attended *Protestant meetings*. But she replied that she had not seen anything bad yet, and should continue to go till she did; and it was not long before she met her Savior, who opened her eyes, and dispelled her prejudice and filled her with peace. I asked her if, formerly, when she went to 'confession,' she actually felt her sins forgiven, and that they would never come up again to condemn her? She replied, that she never felt herself any better, or that she loved sin any less: that she was a light and careless girl, and had no recollection of even feeling devout or solemn in a Roman Catholic church for a single moment; but that now her feelings were all changed; that now she goes to church to worship God, and can heartily unite with his people in prayer and praise. She finds her heart going out after others, and is trying to exert her influence to induce other Roman Catholic girls to attend Protestant meetings, and not without some success. She says she feels herself like 'a brand plucked out of the burning,' and can feel nothing but pity and compassion for those who are left in the darkness of Papal superstition.

"I find increasing evidence that *here*, as well as in *France*, there are multitudes who call themselves Roman Catholics, but who have little or no confidence in the system; but whose tendency is quite as much toward infidelity as toward evangelical religion. And if Protestant Christians do not soon 'come to the rescue,' we may expect the land to be filled with infidels as well as Roman Catholics. I state one case to illustrate this conclusion :—

"*November 16th.*—Called on J—— Mc——, an Irish Roman Catholic, married to a Protestant Irish wife. He received me very kindly, and said he was brought up a Roman Catholic, but had not been to church but once for several years—that what time he could get from his labor he spent in reading—that he had read history considerably, and admitted he had just been reading 'Tom Paine.' In fact, it was too evident that his tendency was quite as much towards Infidelity as Protestantism. He asked me if I had any good books for him to read? I told him I had some controversial books at home, but that I did not urge them upon Roman Catholics, unless they desired to read them. He replied, that he liked to read such 'best of any.' I told him I thought the Bible a much more important book to read; but he acknowledged he did not take much interest in reading it. I told him as the Bible was the infallible standard by which all religious truth must be tried and decided, I must advise him to make himself very familiar with its contents, and then I would bring him some such books as Gavazzi's Lectures, and Romanism Compared with the Bible, for which he thanked me, and said he should always be happy to receive a visit from me whenever I came to town.

"To prove the fact that many have lost confidence in Catholicism, but car-

nestly desire something better, I give the following case:

"*November 17th.*—Called on a Protestant brother with whom I was acquainted, who said he had a Roman Catholic Irish girl living with him who had a decided tendency to Protestantism—that she attended family worship with him, and daily read the Bible with them; and noticing this disposition in her, he proposed to her one day to go to her priest and ask him for a Bible of the Douay version, and said, 'If he declines giving you one, say to him that I will give you King James' version.' She readily acceded to the proposition, and on the first favorable opportunity called on her priest, and asked him to give her a Bible. 'O,' said he, 'you don't need a Bible; you have got the Catechism, and that's enough. Besides, you could not understand it, if you had one.' 'But,' she replied, '*I do understand it some now*; for I read it every day.' 'And where,' said he, 'do you go to find it?' 'Go? go?' said she, 'I don't go anywhere; for where I live it is all about me—on the stand, on the table, on the window, and all about the house, and I have read two chapters in it to-day.' 'Why,' said the priest, 'do you know who you are talking to, Bridget?' 'Why, yes, I am talking to Father Eagan: and I have got tired of hearing your Latin service, and I am going where I can hear good sermons preached.' 'O!' said the priest, 'you are going to be another H—— K——, aint you, and go over to Protestantism, as she did?' Referring to one who had just left him, and been converted to God.

"The power of consistent piety and family religion is illustrated by the following case:

"*Mill River, November 18th.*—Received an invitation to go out two miles and visit J—— W——, an Irishman who has given up Popery of late. I found him alone in his garden, and he received me gladly. He said he received his first religious impressions by living in the family of good old Deacon L—— S——, who used to call him in to family worship. By hearing the Bible read, and humble prayer offered every day, his heart was affected by the truth, and he began to inquire within himself why his church had imposed burdens on him which he could not well bear—why he should be forbidden to *eat meat* on Friday, when, as a hard-laboring man, he felt that he needed it? And, after he found that the Bible did not impose any such restriction, he concluded to indulge in eating meat, and breaking off one yoke after another, he came to abandon the whole Popish system and attend on Protestant worship. He invited me into the house to see his wife, who is a Roman Catholic yet. She received me kindly, and I asked him for the Bible Deacon S—— gave him, and we were soon reading it and discussing the doctrines of evangelical religion. She was evidently much interested in the truth, and said it was not often such sort of men called on them. They gave me many thanks for my visit, and pressed me to call as often as I could.

"To illustrate the ignorance of Roman Catholics in relation to their own doctrines and institutions, I introduce the following case, premising, however, that the Roman Catholic Bishop, for the first time, has just passed through this county and, it is said, confirmed many children and older persons.

"*November 19th.*—Called on a Roman Catholic woman, a mother of several children, who soon remarked to me she went to B—— to attend confirmation yesterday, and great numbers were confirmed. Ah! said I, and what is confirmation? She said she could only reply in the language of the catechism, that it 'was a sacrament by which we are made strong and perfect Christians.' I asked her if the priest pronounced it in Latin? She answered yes. Well, does the blessing, said I, of the priest produce any change of character in the candidates, without any act or choice of their own? Well, she said, she didn't know. Does

he confirm any who do not give any evidence of being 'born again?' Her reply was, she didn't know, but guessed their church didn't say much about that.

"An Irish girl living in the family of Deacon S—— made light of the confirmation, and said it was nothing she knew or cared anything about; but the 'old folks' wanted her to go, so she had learned the catechism and been to 'confession,' and she supposed she should have to go to confirmation, just to please them!"

REPORT OF A FRENCH MISSIONARY IN VERMONT.

Letters received—more attend worship than at first—new families—enemies become friends—abused while preaching—treated the assailant kindly—Romanists learning to prize the true Gospel—the Missionary threatened to be mobbed—an exhortation—meetings continued—priests oppose—the Bible burnt—a view of the field—reason for entering it—the operations of a year, etc.

"Since my last report, I have had the pleasure to receive a letter from you, with the sum so kindly granted to me for my support. I heartily thank you and the Society. To the glory of our blessed Lord and Savior, I can say that the care taken by the Society for my countrymen is not without fruits.

"When I first visited Brandon, I could scarcely find two to come and hear me. It is not so now. I have a meeting for prayer, and an assembly for public worship, at which there are present a large number of hearers. I know it is the Lord's doing, and it is a matter of rejoicing to me. During the past month I have visited several families whom I never before visited, in some of which both myself and my tracts were violently rejected. Yet, from the kind disposition of others to read the Word of God, great good is doing to the poor perishing souls.

"I have many families in my district who were formerly most hostile, but who now are my steady friends. I have distributed about two hundred pages of Tracts, on different subjects, among them.

"Last Sunday I was requested by a French family to preach in their house; but in the middle of my preaching I was interrupted, reprimanded, and rebuked in a more dreadful manner than I ever was since I have been a missionary. I don't remember that a lady ever insulted me so. I asked myself at the time whether I was before a human being or before the devil?

"But I have by experience learned always to be kind and composed, but specially to return good for evil. When that lady had got through her assault upon me, I asked her to be so kind as to kneel down with me, that we might pray to God for her conversion. A Roman Catholic family who were present when she assailed me, and when we united in prayer to God for her conversion, said that 'the Protestant religion is the true religion,' because they had never seen in the church of Rome the spectacle of persons praying to God for those who were ready to kill them. This family is afraid of the Catholics, because they are known to have said 'the Protestant religion is the best religion.' And it is no wonder they are afraid, after the threats and insults they have received. They are firmly resolved, however, by the grace of God, to persevere unto the end.

"A Roman Catholic woman requested me to speak to her husband on religious subjects. I inquired, 'why do you not get the priest to do that?' She said, 'my husband would not heed him. He does not go to church, and would give no thought to what the priest would say; but I think he might attend to any advice *you* would give him.'

"He informed me that he had very many doubts whether his religion (the Roman Catholic) was of the right sort. The poor man, however, had no true or genuine religion whatever. Still, this is a case that shows how he has been thinking on the various *external forms* of religion, and that his own religion (the

Roman Catholic) suffered by the investigation. It also shows that, in some cases, the Roman Catholic mind is beginning to awake, and to perceive that men should examine and judge for themselves on questions that are purely religious.

"A few days ago one of my friends informed me that I was invited to preach at Mr. C——'s, but he told me also to take a great care of myself. I since heard that a party had threatened to mob me. I have been there. I went with a great fear: but, praise the Lord, my fear was turned into joy.

"During the meeting, among other things, I said to them, 'Let no man or church deceive us by pretended power over our consciences: but let us, as St. Paul tells us, examine ourselves whether we be in the faith,' and proving all things, hold fast that which is good; for every one must answer for himself to God. We are children of the same Father in heaven: let there be no persecution or bitter hatred among us, but let us seek to aid and to enlighten one another, that we may all obtain the same free salvation and the same heaven. Let us love one another, as St. John tells us (John, 4: 10, 11.) Let us love even our enemies, as our Savior bids us, (Matt. 5: 44,) and instead of persecuting, pray for them, if perhaps God will give them repentance to the acknowledgment of the truth; for repentance and true faith are of God's providence, and not man's—prayer, not persecution, is ours (Acts, 5: 31.)

"I cannot describe to you the opposition and hatred which I have sometimes to encounter. But I do not despair. My trust is in the Lord. I continue my meetings, and much good has been done through their instrumentality.

"During the course of this year the Romish priests of Vermont have forbidden all the Romanists of their diocese to have anything to do with me; and by their influence the Roman Catholics of Brandon have been persuaded to burn the Bible! This is a mean way of persecution; as if the religion of Jesus Christ, which Rome pretends to possess to the exclusion of all others, were to be forced upon intellectual beings by pains and penalties, and the wanderers from the fold were to be reclaimed by such things as the burning of the Word of God!

"Popery is afraid to come out publicly in her acts of persecution in this land, but her efforts are no less vigorous to retain the hold she has upon multitudes through the influence of a darkened intellect.

"It was not without anxiety that I came to this ground, inasmuch as through my former labors here (nine years ago) I became acquainted with the difficulties which here obstruct all missionary labor. It was known to me that these difficulties had increased, and that since the church of Rome had become so despotic in the United States, more irreligious influence had centered itself in Vermont. Yet, being convinced that it was the Lord's field, and that souls are his inheritance, I resolved to come. And I can say that in the time of my labor I have been much encouraged; not that 'great things' have been accomplished, or vast numbers of souls have been converted to Christ—such results could not be expected; but that the Lord has set before me 'an open door,' and some means to work for his cause and the honor of his name.

"I have extended my preaching journeys far from Brandon, and have visited several hundreds of families, and also have preached many hundreds of sermons. I have held during the year 212 meetings for prayer, and, by the blessing of God, have led 20 souls to Christ.

"By my preaching 100 Romanists have been led to see the errors of the church of Rome. I have distributed 400 Tracts and ten French hymn-books, where I think they will do good. I have induced 30 children to go to the Sunday-school. In the meantime I have visited several sick persons, two of whom died happy in the Lord. I have conversed on

the subject of personal religion with nearly 1,000 persons. Besides these services, I have attended Protestant places of worship several times, and spoken in them in behalf of the Society. These statements may give you some view of my field, and of my labors upon it, and their results."

MISCELLANEOUS.

PAUL'S "MAN OF SIN," AND "SON OF PERDITION," THE COUNTERPART OF DANIEL'S "LITTLE HORN" AND "BLASPHEMOUS KING."

The article in our last issue, taken from the writings of Bishop Newton, most ably and conclusively showed that the symbols of the "Little Horn" and "Blasphemous King," in Daniel's vision, represented the Papacy. The descriptions of the prophet agree so exactly with facts in the history of the Popes, and the church over which they have presided, and they fail so decidedly to agree in the history of any other individuals or organizations which have appeared in the world, that very little ground exists for doubt in regard to his interpretation. Popery therefore holds a conspicuous place even in the Old Testament. Its rise, character, conduct, time of continuance, and final doom, are all spread out there with wonderful exactness, and doubtless for the purpose, among other things, of being studied by the true church, and guiding her in duty.

But it holds a prominent place also in the New Testament. It was shown to Paul in a clear and striking manner, and disclosed by him to the early Christians in his second letter to the Thessalonians. His symbols, "the Man of Sin," and "Son of Perdition," represent the same things as those of Daniel. This will appear upon a comparative view of the respective prophecies. We will submit them together in opposite columns, as arranged by the Rev. Dr. Macknight in his learned work on the Apostolical Epistles, that the descriptions of both may be seen at the same time, and be easily and satisfactorily examined.

If Daniel in his descriptions portrayed the Papacy, then unquestionably Paul has done the same; for in all essential points there is a most striking agreement in the things described, though the symbols or personages under which they appeared were quite different. We will make but one additional remark before we submit the sacred texts as proposed. It is this: If these divinely inspired prophesies do in reality relate to and represent the Roman Catholic church —its Popes, Cardinals, Bishops, and others connected with it—its usurpations, corruptions, tyrannies, general wickedness, and doom—(and that they do, the ablest and most pious Biblical scholars and commentators believe and teach,) then we may see *how we ought* to think of it. And if we think of it, or anything else, as God does, we shall assuredly think right. Here are the prophecies:—

2 Thess. ii. 3. And there be revealed that man of sin, *that son of perdition.*

2 Thess. ii. 4. Who opposeth, and *exalteth himself above every one who is called a God, or an object of worship*, so that he in the temple of God as a god sitteth, openly showing himself that he is a god.

2 Thess. ii. 7. Only till *he* who now restraineth be taken out of the way.

2 Thess. ii. 8. Then shall be revealed that *lawless one.*

1 Tim. iv. 1. Giving heed to seducing spirits *and doctrines concerning demons.*

Verse 3. *Forbidding to marry.*

2 Thess. ii. 8. Whom the Lord will *consume by the breath of his mouth*, and render ineffectual by the brightness of his coming.

Dan. vii. 21. And the same horn *made war with the saints, and prevailed against them;*

Ver. 25. And he shall speak great words against the Most High, and shall *wear out the saints of the Most High.*

Dan. xi. 36. And the King shall do according to his will, and *he shall exalt and magnify himself above every god*, and shall speak marvelous things against the God of gods.

Dan. viii. 25. He shall also stand up against the Prince of princes.

Dan. vii. 8. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots.

Dan. vii. 25. And he shall think to *change times and laws:* and they shall be given into his hand. See Dan. viii. 24.

Dan. xi. 38. In his state, he shall *honor the God of forces: (Mahuzzin,) gods who are protectors*, that is, *tutelary angels and saints.*

Dan. xi. 37. Neither shall he regard the God of his fathers, nor *the desire of women.*

Dan. vii. 11. I beheld then, because of the voice of the great words which the horn spake, I beheld, even till *the beast was slain*, and his body destroyed and given to *the burning flame.*

Ver. 26. And they shall take away his dominion, *to consume and to destroy* it to the end.

Dan. viii. 25. He shall be *broken without hand.*

GERMANY.

GRAND DUCHY OF MECKLENBURG.

This small Protestant Duchy of scarcely half a million of inhabitants, in the north of Germany, is gaining to itself a very unenviable notoriety, at least in Protestant circles, by its manifestation of a spirit of religious intolerance.

True, the example of Roman Catholic authorities everywhere throughout the continent of Europe leads the way in acts of intolerance, and furnishes an argument to others to imitate them; but we are sorry to see in Protestant communities that abandonment of Protestant principles, as well as of the spirit of the Gospel, which the presence and doings of such a spirit implies.

We hope the action of the English branch of the Evangelical Alliance, at its meeting in Liverpool in November last, will produce such an impression on the Grand-duke and the authorities of the State, that the evil will be corrected.

The following is a copy of the paper adopted by the Alliance in regard to it, viz: Resolved,—

"That while other Protestant nations are setting the seal of a merited reprobation upon religious intolerance, we turn with sentiments of deep sorrow to Mecklenburg-Schwerin. That State, by persisting in a course of intense and unmitigated hostility to the free profession and exercise of the religious convictions of its subjects, notwithstanding the respectful and repeated memorials which have been addressed to its sovereign and Government from this country, seems resolved to stigmatise itself as the most intolerant of European States. We might give utterance to feelings of another kind, but we only now record our disappointment and profound regret that, as one of the great family of Protestant nations, Mecklenburg should pursue a course so opposed to the very nature and fundamental principles alike of Protestanism and of the Gospel. We venture once more to appeal to the Grand-duke, in the hope that he will listen to our earnest and renewed appeal for liberty of worship in his dominions; and the more manifestly to evince the becoming respect with which this appeal is made, and the deep significance we attach to it, we resolve to transmit it not by the ordinary channels of communication, but by a deputation specially appointed for the purpose."

SPAIN.

ONE OF HER EDITORS.

Spain, though long trodden down beneath the heel of the Papacy, has some spirits within it who earnestly desire to see a better state of things introduced among them. Their desires we hope may some day be realized. The last lines of the following paragraphs, which lately appeared in a Spanish newspaper, (*El Albas,*) gives some hopes that the friends of religious liberty are increasing. The editor said:—

"The Royal Tribunal of Stockholm has just condemned some women to perpetual banishment for the crime of apostacy. The banished women had been lately converted to the Catholic religion. The sentence of the tribunal deprives them of every civil right, and only allows them a fortnight before leaving their native land. These unfortunate women were earning an honest livelihood; five of them were mothers of families, and they find themselves suddenly deprived of every resource.

"The French journal *La Union*, a Catholic and extremely intolerant paper, calls for the compassion of Frenchmen on the victims of intolerance in Sweden. *But would it not be more rational, and also more humane, if we were all tolerant towards all?*"

BOOK NOTICES.

THE POPE, OR THE PRESIDENT? Startling disclosures of Romanism, as revealed by its own writers. A Manual of Facts for Americans. New-York: Stanford & Delisser, 1859. 12mo, pp. 360.

This volume exposes the monstrous evils and enormities of Popery, and shows that Romanism is incompatible as well with purity of morals as with civil and religious freedom. It treats of the confessional, of the Inquisition, of convents, Jesuitism, and other appliances and institutions of the church of Rome; and sustains its declarations by a reference to Roman Catholic authorities, giving the book and page of each quotation. The alternative suggested by the title, is one which deserves the serious attention of every American. The people of the United States need just such admonitions as this book contains. The danger to which our Protestant religion and liberties are exposed, from the insidious growth and stealthy aggressions of Romanism, is such as to make these warnings both seasonable and needful. This book is handsomely got up in the usual style of Messrs. Stanford & Delisser, and will doubtless have, as it deserves, an extensive circulation.

THE NOON PRAYER-MEETING OF THE NORTH DUTCH CHURCH, FULTON-STREET, NEW-YORK—Its origin, character, and progress, with some of its results. By Talbot W. Chambers, New-York: Board of Publica-

tion of the Reformed Protestant Dutch Church, Synod's Rooms, 61 Franklin-street, 1858. 12mo, pp. 308.

THE POWER OF PRAYER, ILLUSTRATED IN THE WONDERFUL DISPLAYS OF DIVINE GRACE AT THE FULTON-STREET AND OTHER MEETINGS IN NEW-YORK AND ELSEWHERE, IN 1857 AND 1858. By Samuel Irenæus Prime, author of "Travels in Europe and the East," "Thoughts on the Death of Children," "History of the English Bible, abridged," etc. etc. 5th edition. New-York: Charles Scribner, 124 Grand-st. 1859. 12mo, pp. 373.

These two volumes, by distinguished clergymen in this city, are so similar in their general features that we include them in the same notice.

The two great events of 1857—the mutiny in India and the commercial crisis in this country—were the providential precursors of a most remarkable outpouring of the Holy Spirit. The work of God was signally revived in this city and in many parts of our country. More prayer ascended to the throne of grace than perhaps was ever before offered during the same period; and the proofs of the efficacy of prayer were so abundant and manifest that unbelief trembled before the presence of the prayer-hearing God. Such a glorious work of Divine grace demanded a fit memorial; and the Christian world is greatly indebted to Drs. Prime and Chambers for the volumes which record these wonderful displays of God's mercy and faithfulness. The Rev. Dr. Chambers, one of the pastors of the Collegiate church, has given to the public the work entitled; "The Noon Prayer-Meeting," which gives a history of the North Dutch Church when this prayer-meeting commenced, and describes scenes of thrilling interest. The work of Dr. Prime is full of soul-stirring facts illustrating the power of prayer, the blessedness of Christian union, and the happy results of the labors of faithful and devoted laymen. These precious records of God's grace will be read with gratitude and profit by tens of thousands, and will contribute to swell that cloud of incense which ascends as sweet perfume before God, and comes down in answers of peace and in rich covenant blessings to the children of men.

THE THEOLOGY OF CHRISTIAN EXPERIENCE; Designed as an Exposition of the "Common Faith" of the Church of God. By Geo. D. Armstrong, D. D. Pastor of the Presbyterian Church in Norfolk, Va. New-York: C. Scribner, 124 Grand-street, 1858. 12mo, pp. 342.

This work takes a view of the great doctrines of grace from the stand-point of Christian experience, and expounds and defends the truths of Christianity in a polemic, didactic, and practical manner. The vicissitudes of the church, the changing position of her foes, and the ever-varying phases of Christian society, constantly call for new defenses and exhibitions of the Gospel and its doctrines. In this volume Dr. Armstrong has ably vindicated and explained the vital truths of our holy religion, has done good service to the cause of Christ, and given to the public a work which merits a favorable reception and a wide circulation.

NATURE, AND THE SUPERNATURAL, AS TO GETHER CONSTITUTING THE ONE SYSTEM OF GOD. By Horace Bushnell. New-York: Charles Scribner, 124 Grand-street.

The design of this work, from the pen of the Rev. Dr. Bushnell, of Hartford, Conn. is clearly seen by its title. It is to find a legitimate place for the supernatural in the system of God, and to prove it a necessary part of that system. This plan has been most admirably carried out, making the work one of the most *able* and *masterly defenses* of Christianity ever written.

BLIND BARTIMEUS, or the Story of a Sightless Sinner and his great Physician. By Rev. William J. Hoge, Professor in the Union Theological Seminary, Prince Edward, Va. New-York: Sheldon, Blakeman & Co. No. 115 Nassau-street, 1859. 18mo, pp. 257.

This is a valuable and instructive book. The story of blind Bartimeus is happily analyzed, and the truths suggested by it are skillfully illustrated, and applied with fervor and force to the state of the sightless sinner. This volume is well adapted to be a means of opening the eyes of the blind, and of leading poor wanderers to Him who alone can give sight to the sightless and salvation to the lost. We cordially commend this precious volume to ministers, Sabbath-school teachers and scholars, parents and children, and to all lovers of truth and inquirers after the way of life, as well worthy of their prayerful perusal.

THE LIVING EPISTLE; OR THE MORAL POWER OF A RELIGIOUS LIFE. By Rev. Cornelius Tyree, of Powhatan county, Va. with an introduction by Rev. R. Fuller, D. D. New-York: Sheldon, Blakeman & Co. No. 115 Nassau-street, 1859, 18mo, pp. 185.

This excellent volume aims to raise the standard of piety among the disciples of

Christ. It sets forth the defects and obstacles which hinder growth in grace and advancement in holiness. The subject treated of is one of vast importance, and it is discussed with ability and earnestness. The introduction by Dr. Fuller is very appropriate. This seasonable book merits the favorable regards of the Christian public, and will conduce to the edification and increased usefulness of those who give it a prayerful reading.

FUTURE LIFE, OR SCENES IN ANOTHER WORLD. By George Wood, author of "Peter Schlemihl," "Modern Pilgrims," etc. New-York: Derby and Jackson. 12mo, pp. 359.

This is a queer book, and describes a dream, which is not quite so scriptural and sublime as that of John Bunyan. The author, who is doubtless a musical amateur, makes heaven an elysium of artists, a paradise of philosophers, and a high-school for the culture of the fine arts and the abstruse sciences. It contains some clever passages in relation to the church of Rome, and the faith and sufferings of the early martyrs. This volume is well written, but in our opinion the enthusiastic author gives too free reins to his imagination, and by earthly associations and conceptions, and material imaginings, rather degrades our views of the glory and holiness of heaven, and makes the future world a field for the development more of the æsthetical than of the spiritual susceptibilities of the redeemed.

THE NEW PRIEST IN CONCEPTION BAY. Boston, 1858, Phillips, Sampson & Company, 2 vols. 12mo, pp. 309, 330.

The title of these volumes might lead the uninformed to rank them with that class of novels (religious) which of late has become so common. But conspicuously upon the fly-leaf of the first volume is this inscription: "Religious novels there are many—this is not one of them. These figures of gentle, simple, sad and merry, were drawn (not in a day) upon the walls of a house of exile."

The tale is to be regarded, therefore, in all its principal features, as a reality—a description of veritable life-scenes. In the portraits of Father Debree, the new priest, and of Mrs. Barre, the reputed widow, but in reality his lawful yet deserted wife, are affectingly shown the deceptive, cruel, killing nature of Romanism, on the one hand, and the life-giving and supporting power of the Gospel, on the other. The other characters that are introduced are well sustained, and happily inculcate many lessons of integrity, morality, and religion. We have read the work with great interest, and heartily commend it to the reading community. Its general distribution will do good. We must be allowed, however, to express our regret that to a work written with so much ability, and having such important bearings, the author has not attached his name. In future editions we hope it will be appended, for the sake of the increased interest and usefulness of the work, and also of the gratification of the public, who always are better pleased to know who is speaking to them, than to be kept in the dark in regard to it.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF DECEMBER, 1858, TO THE 1st OF JANUARY, 1859.

MAINE.

Portland.	Solomon Myrick, Esq., for the Paris Chapel,	7 00
"	Hon. E. Shelley, $10; J. Brooks, $10; others, $34; all for the Paris Chapel,	54 00
Saco.	1st Cong'l Church,	8 38

NEW-HAMPSHIRE.

Jaffrey, T. M.,		1 00
Hampstead.	Mrs. Susan Eastman, in part to make John T. Eastman a L. M.,	15 00
Bennington.	A Legacy of Mrs. Deborah Whittemore,	9 00
Hollis.	Congregational Church,	26 75
Manchester.	1st Cong. Ch., to make Rev. Lyman Marshall a L. M., $30 25; Rev. L. M. and wife, $10 add.,	40 25
Francestown.	Cong. Church, to make Rev. Chas. Cutler a L. M., $45 34; Jno. L. Kingsbury, in full of L. M., $5,	50 34
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